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Integrity and Fidelity to the Cause of Christ

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THE BAPTIST RECORD

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EDITORIAL

NOTES AND COMMENTS

A Buddhist priest landed in San Francisco the other day as a missionary to convert our people to Buddhism. Just think of it will you.

The things to engage the most earnest attention and best efforts of the reformers of to-day are the promotion of a high moral sentiment and the enforcement of existing laws.

When we call to mind the fact, for fact it is, that of all the vast population, near a million and a half of New York City that only about 334,000 are native Americans, we should not wonder at some very un-American things that happen there.

Bro. J. E. Bynum says he and his people at Escatawpa are moving along in their work of building their house, but not very fast. It would be a noble deed all around if a few hundred Baptist people would send him \$1 apiece for that work, so much needed and where so much good may be done.

A wag on learning that the serum of asses' blood was being successfully used as a remedy for some dangerous diseases, asked, "What about the ears and voices of the patients when recovered?" They had better "ask the ass about it," as the fact would not be so perceptible as if any at all.

Among the spoils recently captured from an African chief were 7,000 cases of Rotterdam gin. We knew that gin produced the rot, both in fame and fortune, and that it belongs to that diabolical stuff known as "accursed drink," but we had never seen it expressed just that way before.

We are of the Examiner's opinion that Mayor Strong is in an unenviable light as long as he claims to have the endorsement of many prominent clergymen of his Sunday-open-saloon-idea and has not the liberty to let the public know who they are. Their pictures ought all to be taken and hung up in the saloons and bawdy houses as their special religious champion.

We are grateful to our friend and brother, O. D. Bowen, the moderator and also to Bro. Chas. G. Elliott, clerk each for a copy of the minutes of the Lebanon Association. It is a well gotten up and well printed document and reports the organization and outstart of that young and stirring body in a way that is most creditable to the clerk and printer. Many thanks.

Within the space of a week three of the most distinguished men of Europe, Marshal Canrobert of France, M. DeGiers of Russia and Lord Randolph Churchill of England have passed away. They, like the common people, have served their day and generation and ended their work. "The tall, the wise, the revered head must lie low as ours." But to be ready! That is the main question.

It is said that there are forty-five out of 20,000 survivors of the war of 1812 just 80 years ago on the pension roll at Washington. Surely it must have decreased somewhat since the first. But the pension roll of the United States soldiers of the war of 1861-5 is made of sterner stuff. If it goes on increasing as it has seemed to do in some of the last few years, 80 years hence it will far exceed the army of Xerxes when he sought to invade Greece.

We are not in favor of prying into private family matters, but we hope the Examiner of New York will not let up on Mayor Strong until it has squeezed out of him a divulgence of the names of those "many prominent clergymen" who have written letters to him endorsing his idea of open saloons on Sunday. Yes, dear Examiner, apply the screws, even the corkscrews and continue to twist until you fetch 'em. You can't well do a better work.

EBENEZER.

January was a hard month. Rain and snow and sleet and ice and mud and water prevailed throughout the land. As a consequence meetings were slimly attended and sometimes were abandoned. The pastors have been no doubt discouraged, as to home work and almost out of heart as to general denominational work. Brethren and sisters in the face of low prices for our great money crop, have felt the blow and had little hope of the future for prosperity. To add to our perplexity, there comes from the chief executive of our nation a message of confidence that our government is on the verge of a new era. The long-looked-for relief from a political course has not only not come, but more and more forbidding has the prospect grown that the people are heart-sick with disappointment. In the midst of this gathering gloom, how shall the Christian deport himself? Shall we join the unthinking crowd and talk and act as if, over all and above all, Jehovah does not reign? Shall we not say, rather, with David, "I will say of the Lord, he is my God" and then, set up our "Ebenezer" in the faith that as they who trusted him in the past realized that "hitherto hath Jehovah helped" so shall it be the sweet experience of our lives that his loving kindness and tender mercies are still over us? Brother, sister, your faith in Jehovah ought to bring relief. It must bring relief, it is all that can give relief and its exercise will not suffer you to stay the work of the Lord. We must not consult our conveniences. Never was there such a time for you to show "where you are and whom you serve." Let your watchword be on with our Lord's command, and "what thy hand findeth to do, do it with thy might."

A. V. ROWE.

It would seem from a recent emphatic protest in one of our Southern cities, that the play of Uncle Tom's Cabin has not yet become quite popular in the South. We do not wonder at that, however, for the play is a masterpiece of dramatic representation, and falsifying representation of former conditions in the South has no place nor can have among the people whom it so wantonly and criminally misrepresents.

Sister Turner, in one of her kind letters, after reason for delay and enclosing Remond dues: "We have lost dear Bro. White. He was a faithful soldier of the Cross. He will be missed in the Delta work." Yes, "a prince in Israel has fallen." Noble, patient, worthy Bro. White. She also says: "Bro. J. M. Lewis, of Greenville, is our pastor now and he is doing a grand work in the Delta. He is a fine preacher." Ah, don't we know him from "way back." The "silver-tongued eloquence and lovely spirit of the beloved Lewis Hingers" with us as among the happiest of our recollections of other days, when we were near neighbors, only the space between Jackson and Canton, apart. Again the dear sister says: "We have some able preachers in the Deer Creek Association and a grand work is being carried on by them. Bro. Cohorn is back again, so you see we are ready for another year's work, and we expect God's blessing upon it." We thank God for such noble women whose hearts and hands are in the Master's work for the encouragement of his ministers and the advancement of his cause. Let ministers and churches ever cherish them as true fellow-workers, for do they not labor with us in the gospel? May their tribe be greatly increased.

It seems now that a strike is on in some Northern cities between the labor unions and charity associations, the labor unions contending that the charity associations should not secure employment of remunerative labor for the destitute poor and thus help them to help themselves, but furnish them supplies gratis and leave all the labor chances to the labor unions. To our mind this is pernicious for two reasons: 1. It discourages honest effort and self-supporting labor on the part of the poor; and 2. It opens a wide door to pauperism by the indolently inclined among the laboring people. No laborer who has a place ought to be displaced to make room for a pauper, but by all means give the pauper a job if possible that he may learn to help himself.

The American Baptist Publication Society is fortunate in securing Dr. Rowland as secretary and manager of its great interests. Besides being a man of great ability and tact, he is quite popular with the people; and no doubt will conduct the affairs of the society into wider fields of success and usefulness.

AT THE TOP.

Dr. T. T. Eaton's little book, "The Faith of the Baptists" is the outgrowth of a thirty years' study and experience as pastor. You will find it one of the fullest and most complete small works on the subjects it treats anywhere to be found. He puts a little word of direct thought and condensed proof into four living propositions and makes them luminous with truth and sense.

These subjects are 1. The church; 2. The act of baptism; 3. Believers' baptism; and 4. The Lord's Supper. If every preacher and every layman and every church member would procure and carefully read and study this book, in a little while we would have just about no body that was not able to see the profound propriety of our Baptist faith but could most intelligently give a reason, and the plainest and most cogent reason why they are Baptists. This excellent little booklet is published by the Baptist Book Concern, of Louisville, Ky. In size, it is about four and a half inches by six, and contains eighty-eight pages. It is sold in cloth for twenty-five cents and in paper covers for fifteen cents. It ought to be in every Baptist home in the land.

Dr. Haralson's article on gambling in this issue of THE BAPTIST RECORD, probably puts the subject in a new light to some of our people. But read it carefully and think, it is not about as he says. Beware of bad beginnings. Look well into the nature of things at the start. "Depart from all appearance of evil."

Bro. L. E. Hall's remedy for Hog Cholera advertised in this number of our paper has been fully tested on his own place (the little farm at Hattiesburg). When we were there last fall he showed us some of the latest shots we had given seen, one or two of which had been cured of that dread disease and the rest prevented from having it. It seems to us that now our people have a safe remedy for hog cholera, which has been the chief difficulty in the way of raising their own meat, they will be fully set up. With plenty of corn and meat and such other things as can be raised at home our people will soon be among the most independent people in the land. Get the remedy and save your hogs and hog and hominy will be abundant.

Bro. W. F. Watlington goes from Clinton to Vaughns, his former home. His correspondents will make a note of this. We regret to learn that he has recently been on the sick list, but glad to know he is now on the upgrade. He and "Miss Fronie," his good wife, are of the excellent of the earth, and will be a power for good wherever they abide.

If you want to read a fresh, vigorous and telling discussion of the subject of baptism, send ten cents to Bro. W. E. Berry, the professor of Languages in the Blue Mountain Female College, and he will send you his sermon which he recently delivered at that place, and which was so well received that he has had it printed in tract form. We have just received a copy of it, for which we are very grateful and like it so well that we want it generally read. It is a plain and practical discussion of the subject that puts it easily before the minds of the masses as well as the scholarly few in such a way as to please, instruct and convince. The more such excellent literature is scattered broadcast the more our people and all others will be instructed in Bible truth.

We regret to learn that the venerable N. M. Berry, of Cherry Creek, is still quite feeble from the effects of a stroke of paralysis last May. But even such afflictions cannot diminish his interest in and ardor for the cause of his blessed Master. We are glad to know that he enjoys THE RECORD and has cheering words for its editors. May the Lord ever be his helper.

We were sorry to learn of the ill health of Bro. J. H. Grundy, of Forest, and hope soon to hear of his complete restoration. Brother Grundy is one of the able and useful ministers of our State and has long been at the front in the Springfield Association. We have also greatly sympathized with him and his, in the long continued sickness of his excellent wife. She is now little more than able to be up and about the house, but we trust will speedily recuperate and soon be herself again.

CHRONICLES.

L. A. D.

There is a saying that "coming events cast their shadows before." We are in the midst of shadows. The question is what do they portend? Are we on the verge of "perilous times" or have we already entered upon them? What means the worldly mindedness of Christendom; the "falling away" of Christians from plain Bible truth; the strong tendency to disregard restraint, both moral and legal, and apologies for the violators of all laws? These things are mentioned as indications of "the last days;" yet many Christians, so far from "watching" for the coming of the Savior, are fast asleep.

Strange things occur under "the laws of the land," and singular decisions are sometimes made on the question of "personal liberty." For example, if a Seventh Day Baptist, though he rigidly observe the seventh day, be seen quickly plowing an obscure field, or doing some other work that interferes with no one's comfort or privileges, he is indicted by the grand jury. On the other hand, railroad trains run without hindrance, and other kinds of work are done by corporations, on the Lord's Day regardless of individual rights and often to the disturbance of religious worship. If a merchant opens his store on Sunday he is arrested; but the Postoffice Department is allowed to disregard the day both by transmitting and delivering the mails.

The number of Baptist churches reported in New York State is 921, an increase of about two per cent last year. Additions by baptism, 9,713 of whom 5,466 were from the Sunday Schools. Number of schools 907; only 14 less than the churches, and attendants 125,484. But to come back home, we ought sometime since to have received an account of a glorious work in the Coliseum Place church, New Orleans. About 50 additions reported. Pastor Watlington and his people are rejoicing. Of course the Presbytery are pressing forward, but we don't know what results.

Lord's Day week Pastor Gray was called upon to officiate at the funeral of Bro. J. H. Shirley, a member of Forty-first Avenue church, who was accidentally killed in Vicksburg the day before. He was a good man, a faithful employee of the railroad. A wife and four children are left to mourn his untimely loss, and devoted brothers. Last Lord's Day there was another assemblage at the cemetery; this time to consign to the tomb the remains of an excellent young lady, Miss Maggie Bourdeaux, daughter of Capt. R. M. Bourdeaux, of Lauderdale. She will be sadly missed by a large circle of friends. One of these was a sudden call; the other a lingering sickness. What a consolation is the fact that both were ready for the summons.

Our Circuit Court has adjourned. There were many "true bills" found; but there were few convictions. Comrades in the violations of law seem to have a sure way of swearing each other out, so to speak. They appear to be present generally but never say anything. This might be called, possibly, a negative kind of perjury—if so, an occasional indictment would prove beneficial. The blind tigers ought to be convicted on every count; till all the tigers are driven into the places where they can do no harm. Many of them, if connected with gambling houses, likely, or other evil places, justice will give them a good reason for being there. Instead of counting so-called witnesses, or officers will become discouraged in making arrests.

To change the subject: what are our associational committees doing? Brethren David, Patton and George were appointed to inquire about the unrepresented churches. The executive committee, Duncan, Hardy, Phillips, Hardee and Stone, were expected to arrange for institutes, etc., when have a meeting at State Line, the fifth Sunday in April, beginning say Friday evening before? Who can attend?

We have heard of some Baptists here, Bro. Clarke, who so far insist upon "no harm" that they are seen at the theatre, at the card table, at the dance. How far they participate, the Chronicle has not been informed. There are other denominations of Christians who seem not to discourage these things as evil. None of our churches approve such things, of course; but the constant pressure of so-called "society" and different kinds of clubs, give much anxiety and trouble.

Mayor Strong, of New York City, in name, surely not in character, is repeating history, enacted in the beautiful Hudson, by an eagle and a fish. This historic eagle swooped down and fastened his talons in a fish playing in open waters, which was too much for the strength of the shrewdly bird, so he was carried down by his prey. Mayor Strong was chosen as the proud eagle of reform, to close up the saloons that were in "open waters" on Sunday, and he is fastened to the saloon (willingly) and says: "Boys, you must understand that we've got a lot of help from you in making freer excise legislation. Remember that you are firing of the cannon." So you ought to close half the day on Sunday, then I would commit only half as much sin as you have. "O, reform thy name is changed to 'conformity.' " "Tammany is damnable," such reformation is "adding sin to iniquity." May the Examiner prove to be a Daniel in the drunken Babylon.

L. R. BURGESS.

We most heartily congratulate our friend and brother, Dr. T. P. Bell, on his happy marriage to Miss M. E. McIntosh, of South Carolina, recently. May heaven's choicest blessings abide with them for usefulness and happiness.

JUST THREE MONTHS.

FOREIGN MISSION BOARD, S. B. C.

DEAR BROTHERS OF MISSISSIPPI:—According to an apportionment of the amount needed to pay off all obligations and support our missionaries in the field this year, we should look to your State from May 25, 1894, to February 1, 1895, for \$300,000. In that time we have received \$2,350.88.

Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that here be no gatherings when I come." 1 Cor. 16:2.

Thy work is the Lord's and we are his.

Fraternally,
R. J. WILLINGHAM,
Cor. Sec'y.

It is known that the marriage of the world is doing the work of perhaps near two Billions of men, one will not be at a loss to account for the great number of the unemployed; especially when he calls to mind the fact that the increase of the population goes on all the same.

PLEASE READ THIS.

DEAR HELPERS:—I find that there are some good people who object to the prizes offered in the Mite Card plan. I therefore withdraw the offer of any prizes at all. I am not able to see the difference between my giving a prize to the best worker in card filling, and some other man's giving a prize to the best Sabbath School pupil or the successful contestant at a college commencement. I know that I do not want to do anything that is in any degree wrong. I am not seeking an argument and will not reply to anyone on the subject. I simply offered the prizes to make the work entertaining to the young people.

Now, please notice that the Mite Card work will go right on, and we shall see who does the most work. Now, let us see if you are all willing to work without a prize offered to you. I hope you are. I am very sorry that I have to withdraw the prize offered in the work. This is just an explanation, and a withdrawal of the prize offers and is not in the least intended for a discussion.

Fraternally,
CHAR. L. LEWIS,
College Agent.

DR. PARKHURST ON CLUBS.

Dr. Parkhurst will pay his respects to clubs and club-life in his article in the next issue of The Ladies' Home Journal. "I consider the club," writes the great reformer, "to be one of the cleverest devices of the devil to prevent homes being made, and to sterilize and undermine them when they are made."

If our Southern country would be prosperous in a material sense, then let our people continue, and with increased numbers, zeal and energy, make as much of everything needed for self-support that is possible at home. Diversity and multiplicity cross—two of them each year—with all kinds of thrifty stock and stock feed and in a little while that desired era of prosperity will be upon them.

IRRITATION OF THE THROAT AND HOARSENESS are immediately relieved by "Brown's Bronchial Trochae." Have them always at hand.

CAPT. HARDY'S VISIT.

DEAR RECORD:—We wish to apologize for not writing of this very welcome visit sooner, and to assure all that the delay has not been due to a lack of appreciation. We have had a "feast of good things." Capt. W. H. Hardy, of Meridian, by invitation came and delivered two excellent lectures in the interest of the Baptist cause—our church building—at Escatawpa. At Moss Point, just across the river, south, the 3rd Inst. the Captain delivered his famous lecture, "Hampton Court Palace," which is an excellent composition combined with the speakers scholarship and oratory made it exceedingly interesting. At Escatawpa the following night, we were treated to another grand discourse by the Captain on "The Philosophy of Life." For general make-up and matter also combined with the author's eloquence, made this one of the very best lectures I have ever been my privilege to hear. It being delivered from a practical view, it was not only interesting, but also profitable, in that it tends to elevate to higher spheres in life, and infuse a spirit of usefulness. We believe it would be very helpful to every city, town and neighborhood to have Capt. Hardy lecture for them.

J. E. B.

Escatawpa, Miss., Jan. 31, '95.

THE ARGUMENT FOR CHRISTIANITY.

—By Dr. G. C. Larimer, of Philadelphia, is one of the best of the latest compendia. The subject is discussed from every practical standpoint and in a sufficiently comprehensive and thorough manner to meet the needs of all classes and fill a place in our church literature hitherto only partially supplied. Even those who have all of the great books that treat the subject exhaustively will find this one as much a SINE QUA NON as any that have gone before. Dr. Larimer has done the denominational and Christendom an invaluable service in the preparation of this excellent book and will have

who is so fortunate as to possess and read a copy of it. It is a volume of more than 400 pages, published by The American Baptist Publication Society, after their excellent manner of doing such work, and can be had for \$1 at 1420 Chestnut street, Philadelphia, Pa.

IS IT JUST THE THING?

BRO. EDITOR:—I see occasional announcements in your paper that certain churches had paid the pastor's salary; paid promptly all that was due him. In connection with the announcement is an implied intimation that such churches ought to be placed on the honor roll and their glorious deeds heralded to the uttermost parts of the earth. What have these churches done? Simply paid an honest debt, that is all. Why not publish to the world that thousands of men have paid punctually their bills to the merchants, mechanics, physicians, etc. Do not these announcements make a wrong impression? We are certainly at liberty to infer that as a general rule, the churches of our State, do not pay the pastor's salary. I do not think this is altogether true. Doubtless there are many churches that fail to comply with a sacred promise and the pastor and his family suffer in consequence. If an individual contracts debts and fails to pay them, he is not held in very high esteem. The obligation to pay a debt is as binding on a church as on an individual. I think there ought to be an agreement upon the part of pastors, that they would not take charge of any church until it had paid all obligations due the former pastor. It might accomplish more good to announce the names of the churches that had not paid their pastors. Who will try it?

Fraternally,
T. G. SELLERS.

LITERARY NOTE.

The relation which price bears to quality in literature is made obscure by the Christmas Cosmopolitan. Stories by Rudyard Kipling, Wm. Dean Howells, Mrs. Spencer Trask, Mrs. Burton Harrison, and Albin W. Tourgee, are interspersed with poetry by Sir Edwin Arnold, Edmund Clarence Stedman, and James Whitcomb Killey, while through the number are scattered illustrations by such famous artists as Remington, Toche, Reinhardt, Turner, Van Schalk, Gibson, and Stevens. A series of portraits of beautiful women of society illustrate an article on "The Relations of Photography to Art;" a travel article by Napoleon Noy, grandson of the famous Field Marshal; one of the series of Great Passions of History, to which Froese and Gosse have already contributed, and half a dozen others equally interesting, go to make up the attractions of the number. The Cosmopolitan people say: "We might charge you more for this number, but, in school, good churches, good people, write me at once."

L. N. BROCK.
Moss Point, Miss., January 20.

PHYSICIAN WANTED.

I know of a fine opening for a good Baptist physician in a town of 3,000 inhabitants. Good people, good churches, good people. Write me at once.

GOOD CHEER.

DEAR RECORD:—I have been thinking of giving a report of my last year's work, but have delayed until I fear it is too late. My labors have been with the Fellowship and Rodney churches, twice a month from last April up to the present time; with the Fellowship church, and once a month with the Rodney church. I have been here four years and can truly say that my time has been pleasantly spent and my pastorate has certainly been agreeable with this people. Somehow they have a way of treating a preacher that

duty and yet it is pleasant and agreeable to labor with them. I have not gathered as many into the fold as I have desired, but have had some success in that line—nearly everybody here belongs to some denomination. So that there is but little material to operate upon. Last year, there were nine added by experience and baptism, besides a number by letter. My collections have been slow, because what they have been owing to the pressure in money matters. We began to think that our Christmas would be short; but on the 24th a man drove up to the gate, and I went out to meet him and he said: "I want you to help unload, they are all for you." And such another boxing as we got. Well we can't help it; but it makes us happy. There is a set of this that live in these parts that enjoy cultivating the pastor together with many others that united with them in the same deed.

Then on the first day of January there came up a great big gobbler as a new year remembrance. For these things we know not how to express our gratitude. May God bless the donors. Last November we accepted the invitation of the Sim's Chapel church; we have that much additional to our work this year; a noble little band of devoted followers of Christ.

Yours in Christ,
W. W. BOLLS.
Lee, Miss., Jan. 25, '95.

OUR SUNDAY SCHOOL EVANGELIST.

DEAR RECORD:—We had the efficient services of Rev. D. N. Hatch at Smyrna church, on the second Sunday in January, also at Providence church on the third, where he did faithful services in the Sunday School cause. We hope that great good will result from his labors. Bro. Hatch is the right man in the right place.

Very truly,
A. F. DAVIS.

January, 1895.

DEAR BRO. HACKETT:—Please permit me to say through THE RECORD that I have received from the publisher, my sermon on "Baptism." The price is 10 cents for a single copy; but I shall be glad to furnish them to pastors or to the Woman's Societies or to others who wish to circulate them, at a much less price. I solicit correspondence. The few sample copies that I have sent out, have been very kindly received.

W. E. BERRY.
Biçe Mountain, Miss., Feb. 2, '95.

DEAR RECORD.

DEAR RECORD:—A fit segue my pen occasionally and I have to seat myself to adjust it properly, while it scribbles you a word or two. Examinations are still the rage with us. The New Testament is on to-day; all will pass who don't fall. There is something new under the sun now and then. Only one question was given for this forenoon's work; one only, but one in strictness, comprehensive enough to employ one all day. Some ventures to suggest that other things on which they fancy themselves better prepared should not have been slighted. But the way these examinations usually go on, the boys do not know until they are over.

Dr. Broadus is in Florida. He is expected with us again next week. If you will, pardon, I will say a word. It is not original, I heard it. It was in the Chickasaw Association last September. It is on this order: "Somebody writes to the paper from somewhere—nobody knows where—and at some time—nobody knows when. I was reading just recently in a prominent paper from a prominent missionary, who was on his way to a prominent mission field and he said his steamer was due at his destination on the 31st of this month, and I looked at the bottom to see the date of his writing and it was minus, and I looked at the top and it was the same. It might have been the 31st of the fourth month of the year forty, or it might have been in the third month of the year sixteen, or in the eleventh month of the year twelve. But these who know when the brother sailed, can conjecture as to the month and the year in which he wrote. Finding this letter thus maimed, I was reminded of the discussion on this point at Enterprise last September.

Another good brother in explaining a certain passage of scripture, says: "To properly understand the text, we must start with the fact that Christ was speaking to his disciples. The admission of the text is, therefore, to the Christian and not to the unconverted. Christ would never admonish the wicked to lay up treasures in heaven." A little further he says: "Not only may a Christian lay up treasures in heaven; but all are admonished to do so." Guess the brother forgot the last statement when he wrote the last. Possibly all in this connection does not refer to the unconverted.

Some things are delightful to have abide with us. But we Southerners are being pinched up here by the abiding cold. However, already we cast a glad thought toward happy spring, when the birds warble and the brooks gurgle and the flowers bloom. But what good will these be to a poor student, buried in the heart of a great city? That is another side to the picture, but Saturday afternoon comes once a week and there is Cherokee Park one and a half miles to the east and Jacob's Park six miles to the south—beautiful in spring and both may be reached at small cost. And then, there is one yet more beautiful—they say—to the west. This I have not seen. It is always so—the best not seen. But my pen scribbles too rapidly I shall stop it if I have to call in help.

J. E. PHILLIPS.
Louisville, Ky., Jan. 26, '95.

Let it scribble some more, even lots.—E.

THE BAPTIST RECORD

GIVING LECTURES AND A LECTURE ON GIVING.

BY VERNON H. COWSERT.

I connect these two things, as above, believing that the time is opportune for a scriptural understanding of the relations that exist between them. There is a vast difference between giving to the Lord and giving to a lecture. It is not always discerned. I was glad, recently to note that a brother pastor refuses to add to the support of the Lord's house for the support of the pay-lecture method. I do not think our age has ever been so rivalled in the propagation of schemes for the raising of money to help the cause of Christ. Orange bazars, bazaar dinners, bazaar parties, church suppers, milkmaid conventions, foot socials, kissing matches and spelling bees, are all made to do service in this progressive age, for the dear Saviour, whom Paul tells us was rich, and yet "for our sakes became poor." Perhaps

the worst of it is that the man who treated him means now to atone by making him rich again; as though he had lost some of it, by becoming "poor for our sakes." However that may be, what Dr. Gordon calls the "cooking stove apostasy," is abroad in the land. More than one meeting house has caught fire from the embers of the cooking stove in the rear. A much more elevating, but equally scriptural way, is the lecture method of raising money for Christ. Like all the others, it has the same argument to rest upon, viz: "It gets the money." The saloon-keeper and the thief justify themselves by the same argument. The lecture has only the possible advantage of feeding the mind and soul rather than the stomach and fleshly appetites.

"Now, I believe in lectures." Indeed, I am fond of them. Have even perpetrated one upon an ungodly public; and regret that more eloquent talent is not more often within our reach. If I were asked to deliver a lecture, I think I wouldn't be far wrong in saying that it is a sermon preached on the blind, yet thoughtful side of an auditor. This, of course, if it is the right kind, as e. g., the curtain lecture, it should be discontinued altogether. There is no harm in a good lecture. It may, prove a great engine for usefulness; yet I insist, that if the cause of Christ needs to be prized out of the mid-love of debt by the lecture lever, resting, as it often

does, upon a Godless community for a fulcrum; that cause is in a bad way, and is unworthy the support of all thinking people.

The plea for such things is, when carefully analyzed, that the gospel of itself is not sufficient to win the support of those for whom Jesus died. It lies in the face of Christ's statement: "I, if I be lifted up, will draw all men unto me." Though the interpretation may appear forced, yet the fact remains, that if all the time, talent and energy expended in unscriptural methods of raising money, were expended in lifting up Christ by our characters and conversation, our treasures would be bursting with God-ordained wealth for the work instead of echoing with the jingle of empty dollars are put therein. If these things are done, let them stand or fall on their merits, and be done in the name of the individual, and not in the name of the churches. I see no objection to a general statement that the proceeds of a given effort will be applied to benevolence, provided it is not done as a bait to the pecuniary "hook"; but simply that the public may know that the effort to which they contribute is not a selfish one. Whatever sum is realized can then be contributed to the Lord's work without dishonor to the cause of Christ.

If it is thought that this is a distinction without a difference, I beg you to pause just here, while you study the case of Paul, (Acts 20:34) who wrote: "I have not coveted any man's money by force, nor by guile, nor by any craft, in order to minister to the weak, and the needs of others; but whose wages, so far as is known, were never advertised in the name of the church, nor sold in the Corinthian markets 'just to help a worthy cause.' How then, do you ask, shall we raise money? Raise it with our stony hands from out our secularized and unconverted pockets.

Natchez, Miss., January 18, 1895.

THE CHRISTIAN LIFE.

BY REV. J. L. SPROLES.

Many are the errors in regard to "the Christian life." With some it is no life at all. A mere trust in the ordinances of God's house, "Baptismal regeneration" in the modern Baptist view. (1) The church is a saving institution. "I am in the church and have been baptized, therefore I'm safe." Many, many, alas! are in our churches today resting in this false peace. (2) The church is a reformatory institution, a ship we sail in on the sea of life, to God and glory. "No one should be cast overboard, or they will be lost; no one should be turned out, or they will be lost."

What has produced this state of

things in any community and loaded a Baptist church with unconverted material? The answer seems natural: "The character of teaching and example that that church and community have been afflicted with."

Let us look at the "Christian life" from a scriptural standpoint. We find that it is progressive in character. "The Christian life" is not a house, but a plant. It is not complete, but grows. Theologically speaking, regeneration is the implanting of the Christian principle (the Christ life) and sanctification is the growth of this principle. The principle of the "Christian life" instantaneous and complete; its character progressive, not complete, but a growth.

1. It is growth in faith. Faith is the vital principle of our "Christian life." Without faith it is impossible to please God. Faith is necessary for a commencement. The beginning may be as small as a grain of mustard seed, yet the least bit will do to begin with. If you cultivate it the principle will develop, grow.

You, who have a weak, trembling faith, believe, help thou mine unbelief! Act upon what you now believe to be true and right as it relates to some duties to God, your fellowmen and to yourself. Determine, that with God's help, you will undertake every known duty. In the "Christian life," sin is to be eradicated and holiness is to be increased. In such a spirit seed will germinate, the tree will grow and strength will come, and what before seemed impossible will then be easy.

2. In knowledge. It was said of Abraham: "He was a friend of God." Of Enoch, that "He walked with God." Let us get acquainted with God. The more you are in his company the better you will like him. Let us ascend "the mountain of his holiness." As Moses ascended the mountain to view the glory of Canaan, let us ascend the mountain of his holiness and view the things of God. There are ever new blessings in creation—providence and redemption.

3. In experience. There is the field in which the spirit roams. Here knowledge is born, faith is verified. "If any man will do his will, he shall know of the doctrine." Faith alone blesses our life. Without faith in God and humanity, our life would be a curse; our peace and happiness a delusion, a mockery, a lie. Faith not only blesses but creates; unbelief is not only destructive, but damns. To live without faith, in a state of unbelief, works ruin to the soul.

4. In good works. Religion is practical. The "Christian life" is fruitful. Not the bearing of fruit keeps it alive, but that it grows out of its very existence, it lies in the face of Christ's statement: "I, if I be lifted up, will draw all men unto me." Though the interpretation may appear forced, yet the fact remains, that if all the time, talent and energy expended in unscriptural methods of raising money, were expended in lifting up Christ by our characters and conversation, our treasures would be bursting with God-ordained wealth for the work instead of echoing with the jingle of empty dollars are put therein. If these things are done, let them stand or fall on their merits, and be done in the name of the individual, and not in the name of the churches. I see no objection to a general statement that the proceeds of a given effort will be applied to benevolence, provided it is not done as a bait to the pecuniary "hook"; but simply that the public may know that the effort to which they contribute is not a selfish one. Whatever sum is realized can then be contributed to the Lord's work without dishonor to the cause of Christ.

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GAMBLING.

The money that Judas got for surrendering Christ was used for purchasing a grave-yard. As the money was blood money, the ground bought by it was called in the Syriac tongue, Acedama, meaning "the field of blood." There is one word I want to write over every race-course where wagers are staked, and every pool room, and every gambling saloon, and every table, public or private, where men and women bet for sums of money, large or small, and that is a word which reads with the life of innumerable victims, Acedama—TALMAGE.

Gambling does not necessarily imply a game. It need not carry with it the idea of a deck of cards, nor a race-course, nor a billiard table, nor a dice box, nor a cockney, nor an election. Anything that proposes to bestow by lot without receiving an equivalent is gambling. The instruments of gambling differ, and that too very widely; the principles are the same, and I have no hesitancy in saying that the results are the same. Now I propose to discuss briefly some of the instruments, the principles and the results of gambling.

I believe in an absolute standard of rectitude, based upon the fundamental laws of life. Socially I recognize its impracticability, because men consider what is relatively right and lose sight of that higher principle, absolute right. In their blind struggle for the present good they wander away from what is absolutely best and right. This being the case, collateral evils arise that they never anticipated. In their wild zeal for the present they fail to anticipate the remote results. From this source arise many evils to church and state. Public servants, whether of the church or state, in considering only the present good lose sight of the remote evil, of the ultimate consequences to the cause they blindly and inconsiderately serve, believing, as this class of men always do, that this cause

cannot survive without their brain to direct and their hand to steer.

Let us see if history does not furnish illustrations of such faithlessness on the part of servants of state and church. Let us take England. We might with the same degree of truthfulness, refer to Germany, France, Italy, the United States, or almost any other government upon the globe. England then. For expediency, to serve the present, regardless of ultimate consequences, in 1569 England instituted a lottery. And what of that? Well, let us see. The lottery is one of the vilest instruments of gambling. Vilest, because it is a direct stepping-stone to every other species. It is one of those snares of the devil, set for young Christians, sometimes by older Christians, and into which many fall. It is one of those contrivances, the like of which we sometimes see in church, "by which for a valuable consideration, one may by favor of the lot obtain a prize of the value superior to the amount of value of that which he risks."

This risk may be in money, it may be in labor, especially when boys and girls are the intended victims, as in the case of the "lottery" in the newspapers where there is a distribution of prizes. Well, England proposed for the sake of expediency to encourage her people in gambling and so instituted a lottery. With what result do you ask? O, brilliant, brilliant indeed! Money flowed into the treasury of that nation as never before.

The very first drawing, which by way, took place at the west door of Saint Paul's Cathedral, realized an immense profit. This profit was applied to the repair of the harbor of that kingdom. It proved a ready mode of replenishing the public treasury, and its advocates had, as they thought, performed a grand and philanthropic work. This, however, was only the immediate result. Look at that nation a century after-ward and you find a nation of gamblers. This is the remote result. This is the result never seen, or if seen, furnishes no warning, on account of its remoteness, to the time-serving man or woman.

The influence of that very lottery is felt upon the American people to-day, notwithstanding more than three hundred years have rolled away since its institution. It has made of us, as it made of England, a nation of gamblers. But more than this, the immediate influence of the lottery upon the people, of every nation, of every government, and of every church that ever tried it is mischievous in the extreme. It has been so in Germany. It has been so in the

United States. In the American States, although between the years 1818 and 1828 the French government received an annual income of 14,000,000 francs from lotteries. The inducements to use this instrument of gambling are to the poor instead of the rich. They think they can see in it an immense fortune for an insignificant sum. These lotteries immediately encourage or contribute to the cultivation of the passion of gambling with other instruments. I believe I said the support of the lotteries came principally from the poor. I have some reason for this belief; the January following their suppression in France, 325,000 francs more were found in the savings banks of Paris, not mentioning the other cities of France, than were found there the previous January.

Now I would speak of the newspaper lotteries, those lotteries where we find a distribution of prizes on the part of the paper, and labor the risk on the part of the contestant; but these are nothing more nor less than embryo lotteries, and what I have said of the lottery as an instrument of gambling is applicable to these. By the aid of this embryo lottery, roads have been built, ferries improved, hospitals and churches erected, and colleges founded and maintained. But under its influence boys have started on the downward road to ruin. Commencing innocently and under the auspices of a church it may be, to gamble with this instrument the passion was cultivated and with each succeeding day grew stronger and stronger until he stood before the world a full-grown gambler, hesitating not to use any of the instruments of his profession. It makes no difference who does the selling, the principle is the same and the results are the same. "More than one man who is destroyed can say that his first step on the wrong road was when he won something at a church fair."

I would urge my fellow-men to beware of this embryo lottery form of gambling. It is a first step on the highway of sin which leads to eternal ruin.

H. H. HARALSON.

THE DELTA.

Forest, Miss.

This is almost wholly a mission field, and much telling work has been done in it within the last few years by Baptists. There is much to stimulate hopeful work in the future. In common with the people throughout the State we feel very much the pressure of the hard times which are upon us. But we believe that we will rebound more rapidly than almost any section of the State when the pressure is lifted. Our soil is generous and

yields largely to moderate labor bestowed upon it; our people are whole-souled and liberal with their money and the character of citizenship is improving some each year.

Nearly all of the counties of the Delta are now "dry." That is, the popular political phrase of our times, but not dry as a matter of fact, for we have had much wet weather since Christmas.

I hear of no tigers in our car brakes and swamps but occasionally a "blind tiger" will break loose in our towns and do considerable damage, but Judge Williams gets after him every time he makes a visit to our court houses. He promises the jurors, "If they will catch him, he will either tame him or kill him." The judge means business and we honor him for it. The people of the North and West are beginning to turn their attention towards this rich and important section of our State. Some weeks ago quite a number of gentlemen were here prospecting for homes and farms. We extended to all good men who desire to do among us a hearty good will.

The character of our population is beginning to change. More and more whites will move in to the place.

I am sorry for the poor negro men in these times of hard times. The financial pressure bears heavily upon them and many of them are growing quite restless.

To-day I was in Arcola. I was told that about two hundred had moved into that town from where they expected to go in a few days—some to Liberia and others to Mexico. Hard times make people restless. I can bid them God-speed to a better place and to better environments, but I fear for them.

While all of this is going on our Baptist forces are planning and working for the future of the Delta. We are having some new material added to our working force; others are dropping out. We shall miss good Brother White from our number. He was always prompt to time and ready for anything at whatever personal sacrifice to himself, if the brethren thought his the thing to do to bring success to the cause of Christ. "A noble spirit I never knew."

Dr. Bledsoe has taken kind of our work with a strong grasp and firm hand and will zealously push our general work while special energy will be devoted to his own pastorate in Greenville.

Bro. Richardson goes to Indiana, on the G. P. R. R. the first of February to give one-half of his time to the church in that town, the other half being taken by the churches in the country.

Bro. Selmon still holds his place at Leland and Maryland; and the way, Leland is the biggest Baptist town in the Delta. It is the only town in this section where Baptists have gotten in first and occupied the ground. There is no other organized church in the town and the Baptist have a good membership and a first-rate house of worship. The church is composed of some of the best women I ever knew and a few noble men. No one ought to spread himself here. There is no church debt or unpaid salary to hinder. Indeed there is nothing—nothing to hinder the progress of the cause but sin and hard times.

Bro. Stranburg is fortified at Ita Bena and presides, as bishop, over several churches near his central station. He may be counted on to keep matters up to the orthodox standard. He is bold, aggressive and has a heap of good sense.

Dr. J. M. Lewis, with silver-tongued eloquence, discourses the truth to the saints at Rolling Fork, Exchange and other places, while Brethren Watts, Mize and others are trying to keep Baptist affairs in good condition in the upper part of the Deer Creek Association.

The Baptists of the State, through the Convention Board, have made it possible for nearly all of these good men to find places among the churches in the Delta. Several years ago there was not a self-sustaining church in all of this country, from Memphis to New Orleans. Now there are several. Helping our boards to give the Gospel to other destitute places.

Four years ago an Executive Board was organized in the Deer Creek Association, with the view of helping the State Board to conduct the missionary work more efficiently within our bounds. At the beginning of this co-operation work there were, perhaps, not more than 800 Baptists in the association; now there are something near 1400. (I speak in round numbers—not having the minutes before me.) Then there were perhaps four or five good houses of worship, now there are not less than fifteen, costing from \$1000 to \$1500 each.

Vicksburg on the southern border of the Deer Creek Association and Cleveland on the northern limit gives it a length of one hundred and twenty-five miles and Greenville on the west and the Yazoo River on the east gives a breadth of about sixty miles.

Within this area there are about thirty-two churches and preaching stations. Most of the churches are weak and struggling for existence. (The "several" spoken of above are excepted) and need aid and encouragement till they are firmly planted; then they too will become strong factors in the work of our

denomination. The two boards propose to put \$1300 into the missionary work of this field during the present year. Of this amount \$800 is appropriated by the State Board and \$700 by the Association Board.

Nine good and faithful brethren are accepting the appointments, will constitute the missionary force to whom the work is committed.

I am glad to see that the friends are proposing him for Governor of our State at the next election. I am sure it would be hard to find a man truer to principles of right than he. I have known him intimately for more than ten years, having been his pastor for six of those years. He is faithful, capable and hard-working, having come up from the hardship and toils of farm life to the height of his professional life as a lawyer. He knows the wants of the many and how to subserve their interests in good government. I like men and things that are safe—men and principles that will do to depend upon. From a long acquaintance with this gentleman I have no hesitation in commending him to the confidence and support of my fellow citizens. I am not in politics, but I am deeply interested in the welfare of our State. As a Confederate soldier I have given some of the best years of my life to my State and want nothing from her in return, but only that we shall have our best men in office to rule wisely and justly, giving to ourselves the best government that it is possible for us to have.

R. A. COHON.

Cleveland, Miss., Jan. 21.

TIPPAH ASSOCIATION—NEWS AND COMMENTS.

"Why do you north-Mississippi preachers neglect writing for THE RECORD of late?" asks a friend. "Everybody's business is nobody's business," answers the question. We hope, however, to do better in the future. So here goes.

ST. CLAIR LAWRENCE.

UNCLE SAM'S NAVY YARDS.

BUT HE IS OBLIGED TO HAVE HIS WARSHIPS BUILT ELSEWHERE.

Navy Yards are generally associated in the minds of the public with ship building. It is supposed that these are the places where ships are constructed and men of war are fitted out. That used to be the case, but it is no longer.

The Navy Yard in this city was changed into an ordnance yard some years ago. There are Navy Yards, so-called, at several places throughout the country, but with the exception of the ships forming the new navy are not built at these places. All the vessels of the modern navy have been built under contract at private yards. When the work of building modern warships was begun some ten years ago, it was found that the government yards had not the necessary facilities for work of this class. In fact, it was claimed by some, that there was not sufficient skill and knowledge in the country to construct a modern vessel of warfare. This latter, however, was soon proved to be a mistake, and the building of large modern vessels has gone on with such rapidity that now this country takes the third rank among the naval powers of the world.

It is thought by some that the government ought to construct warships, and in order to demonstrate whether the government can do this work better and cheaper than private firms, two vessels are being built at the Brooklyn Navy Yard. These vessels are not completed as yet. The Brooklyn yard is the largest in the country, and in addition to building these new vessels, a great deal of repair work is constantly going on. The warships as they arrive from cruises are sent to the yard that is most convenient, or that is best adapted to the character of the repairs which are needed. Anyone who is familiar with the character of a modern man-of-war, need not be told that repairs are frequently necessary. These great floating iron boxes are literally filled with machinery, most of it of a delicate and complicated character, and naturally the every-day wear and tear of a vessel at sea causes a good deal of damage.

OUR FLOCKS AND SHEPHERDS.

Since the resignation of Bro. McMillin, November, last, Elder Swain, formerly of Tishomingo Association, having accepted a call for half his time, has been preaching acceptably to Ripley church. He will live there, but give a portion of his time to Union church at Chalybeate Springs. Bro. Swain is a good preacher and we are rejoiced to have him come within our associational limits.

Academy and Fellowship churches are doing well under the charge of Pastor W. E. Berry, of the College. New Macedonia, Shady Grove and Flat Rock are supplied by that faithful veteran, Eld. L. P. Condit. Clear Creek, Lebanon, and Mitchell have a good pastor in the person of Eld. A. C. Vandiver. Harmony and Falkner retain their former pastor, E. J. Eubanks. Eld. W. E. Lancaster is preaching to Bethlehem, New Hope and perhaps other churches. Ashland, counsitor of Benton county, Providence and Mt. Moriah,

near the line of the G. & C. R. R. are supplied by your correspondent, Elders E. M. Floyd, J. D. Minter, J. T. Cox, G. L. Landers, Joseph Pearce, W. M. Gadd, M. Gillian, D. C. West, W. P. Hutchison, W. P. Castness, Frank Ray, John Horton and perhaps others are doing more or less preaching within our bounds. Many of them as pastors. Several of them at country places, without regular pastorates. Elders W. D. Lancaster, T. J. Valentine, H. F. Lifford and R. E. Fowler are old men, once active, efficient workers, but feeble. May the Lord comfort them abundantly in the decline of life.

CHOW CHOW.

Bro. Jeff Rogers, the Amory bishop, comes to Blue Mountain by spells, but that he is spell bound, but that his friends here are boundless. Pastors B. R. Hughey and A. R. Cooper have each promised to pay Blue Mountain a visit. The debt stands on our books uncancelled. Horace Lawrence, late foreman in the office of the Texas Baptist Standard, has moved, with his family, to Blue Mountain. The "Standard" gave them a "pounding" last Saturday. Bro. Foster's new book, "Mississippi Baptist Preachers," should sell rapidly. The great labor and expense consequent upon writing and publishing a book of 650 large octavo pages is hard to calculate. It is to be hoped that the brethren will send a cash order for as many copies as they can dispose of. The biography of Adoniram Judson lately published by the American Baptist Publication Society is an admirable book. It is opposing to say, in this connection that Dr. W. T. Lowry recently delivered a lecture on the life of Dr. Judson, so rich in thought, so encouraging to Christian effort, and so teeming with pathetic eloquence, that I would that every Christian in the land could have heard it. More anon.

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THE BUILDING OF THESE LARGE VESSELS.

The building of these large vessels, it is thought, will have a strong influence in the development, or rather in the revival of the merchant marine. For the past quarter of a century not only a lost art in this country, but American ships had ceased to be seen on the ocean. It is claimed that with American war vessels in all the prominent ports of the world looking after American interests that capital will be drawn more and more towards the ship-building industry and in the carrying trade. If this is the result of the large expenditure by the government in new ships, and if no other good purpose is accomplished, it will certainly be looked upon as a wise investment.

THE WORLD'S GREAT NEED.

THE GOSPEL.

It reveals to us man in his faculties, capabilities, endowments and state, with its causes and effects. It reveals to us our accountability and gives direction how wisely we be prepared for our final account. It reveals all our duties, both towards God and man. It reveals to us the soul's immortality; the judgment and eternity. It reveals heaven and hell; eternal life and endless death, as the glory of the whole. It reveals to us the mercy of God in the redemption of this world by his own Son, Christ Jesus, and eternal salvation through his sacrifice, and in his name. And these are all matters of essential concern to our present welfare and everlasting salvation. These are truths peculiar to the scriptures, and revealed nowhere else, for they teach and inculcate the highest degree of moral purity. They legislate not only for the life, but for the tongue and the inmost thoughts. They demand purity of principles, motive and aim. They exempt no class of men. They allow of no evasion. The highest model of excellency is exhibited before us for our imitation; the purest precepts are given, and the loftiest motives presented to our understanding; judgment and hearts. The scripture gives the true state of the heart. No other book enters so deeply into the recesses of the soul. It presents the imagining of the mind, naked and loathsome before us. It directs us to the root, to the source of moral evil. Who can read it and not feel like its divine original; it searches the heart and tries the very inmost thoughts of the soul. Here we become intimate with the heart of God.

There is no character, but many a man, in an infallible mirror, his true state here depicted. It is emphatically the book of the human heart and could only be written by him who is conversant with all the thoughts and devices within us. It discloses sin that we may be extricated from it. It reveals our remedy as well as our peril, our refuge as well as our ruin. It offers to its sincere disciple present peace and joy through believing, and it opens before their hopeful anticipations joys and pleasures of unfading immortality. It is the book for the promotion both of the felicity of this life, as well as of that which is to come. The influence of the gospel on the nations is amazing; our own a glorious proof. Its influence on the social circle. Its influence on personal conduct and manners. Its influence in convicting and converting powers by the operation of the Holy Spirit on the hearts of men. Its influence in producing in its recipients the fruits of holiness. Its influence in imparting consolation in adversity, suffering and death. Its influence in raising the mild and heart to spiritual and heavenly realities, who can record its victories of moral power and beauty, who can rehearse its mighty achievements, its delightful transformations? Its influence has not been impaired by the lapse of ages. Its power is not limited to any country, climate, color or tongue, everywhere it diffuses light, liberty, joy and blessedness. We do not deny that it has its sublime mysteries, its lofty themes, its profound depths, its incomprehensible doctrines, but the doctrines essential to salvation are close. The depravity of the human heart, the redemption of the world by Christ Jesus, the way of salvation by repentance towards God and faith in the Lord Jesus. The duties of religion are clear, comprehended in two great precepts: supreme love to God, and unforgotten love to mankind. The counsels of the Word of God are clear, adapted to every capacity; a way-faring man need not err. The promises of the Word of God are clear, nothing here ambiguous or uncertain; so clear that the weakest Christian may understand them and endorse them as his own, and he rejoices in God's Word on account of its fullness. Its celestial treasures can never be fully explored, much less exhausted, like the atmosphere; a world may inhale it, and yet it is ever fresh and invigorating; like the light, its beams are sufficient for the family of man, like the ocean, its chambers are ever full and overflowing.

"Enough for each, enough for all, Enough for evermore."

Here is no death, no famine of

spiritual provisions, no lack of the food of the soul; the hungry and thirsty find this a continual and overflowing fountain. The gospel is heavenly, pure, radiant as light, and equally adapted to the mental and moral vision of mankind; as fire, sweet and refreshing, and essential as the rain, fertilizing as the stream. The blessings of the gospel are likened by the prophet, to waters and also to milk which are freely offered without money and without price. "Desire the sincere milk of the word that ye may grow thereby." It is also said to be as sweet as honey; yea, as the honeycomb. Its Christian word, by which he both defends himself, and overcomes his enemies in the light of faith. It is described as the quiver of the Saviour's arrows, by which he rides forth gloriously; his enemies falling under him. It is God's hammer by which he breaks the rocky hearts of men.

J. E. LOWE.

Crystal Springs, Jan. 11, '95.

REVIVAL OF THE CURFEW BELL.

There is to be a revival of the curfew in Canada, and it is proved successful in the cities and towns of that dominion it is not unlikely that it may be used in some parts of the United States, writes John Glimmer Speed in a short history of that historic bell in the February Ladies' Home Journal. The law which has been enacted by the legislatures of Quebec and Ontario was drafted by the Society for the Protection of Women and Children, and provides that the municipal councils in cities, towns and incorporated villages shall have power to pass by-laws for the regulation of the time after which children shall not be in the streets at night without proper guardianship. The law also provides that these councils shall cause a bell to be rung at or near the time appointed, as a warning, to be called the curfew bell, after which the children so required to be at their homes or on the streets, shall be liable to be warned by any constable or police officer to go home.

One of the most attractive features of the Cotton States and International Exposition will be the reproduction of the World's Columbian Exposition in miniature by Mr. G. W. Ferris, the builder of the Ferris Wheel. The great World's Fair will be reproduced in its entirety, complete in every detail, on a scale of 1-140th. This makes the Manufactures and Liberal Arts building about ten feet long, and the whole Exposition seventy-five feet long. The material is white holly, and the workmanship exquisite. The electrical effects will be perfectly reproduced and the smallest lights ever seen will be used in decorating the various buildings. Search lights will be shown on the battle ship and the various buildings, the intramural railway will be seen with cars in motion; the white-back steamer will be seen arriving and departing, and Lake Michigan will appear in the distance. By electrical and mechanical effects, sunrise, daylight, moonrise, and the white city by moonlight, will appear in succession. The Miniature City is decorated with all the statuary and ornaments that appeared in the original.

MISSISSIPPI COLLEGE IMPROVEMENTS!!!

A GOOD AND ENTERTAINING WORK FOR BOYS AND GIRLS, LADIES OR GENTLEMEN! TEN PRIZES GIVEN TO "CARD-FILLERS" ON "COUNTING DAY," DECEMBER 10, 1895.

1. The highest number obtained in "Card-filling" will get \$25 in gold; the 2nd \$20; the 3rd \$15; the 4th \$10; the 5th \$5; the 6th \$5, and so on to the 10th.

2. A card "filled" in January counts 12; in February 11 and so on to December, which counts 1. "Filled" cards must be dated and sent in with \$1. If more than one obtain the same number, earliest dates shall have the advantage.

3. Induce others to "fill" cards. They count for you and the filler too. And he, not you, shall have credit for the cards he induces others to fill. Cards sent free, but must be returned, if not filled, write your name and get them to fill cards for you. I will count for you and them too. Send to me for cards.

CHAS. L. LEWIS, College Agent, Raymond, Miss.

A dark, textured surface, possibly a book cover or endpaper, showing signs of wear and discoloration. The texture is grainy and uneven, with some lighter patches and darker spots. There are some faint, vertical lines or creases visible, suggesting it might be a folded piece of paper or a book cover. The overall appearance is aged and worn.